Encyclopaedia Aristasiana

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Being in Thame

The condition of being "in thamë" (in Raihiralan "thamelic" or in older Westrenne "thamely") is considered to be the normative, "default" state of maid. Animals are in thamë because, not being Axial creatures they can neither fall below or rise above their proper state, their thamë.

Maid, in Aristasia, is regarded always as a social being: but the idea of "society" is not the revolutionary West-Tellurian notion of an aggregate of individuals brought together by an imaginary "social contract" conceived for their material benefit. In Aristasian thought society is an extension of the Celestial Hierarchy downward to the world.

It is organic and natural not in the material sense predicated on the animal thesis, but in the sense that all natural things are part of the Divine Whole and move according to the Music of the Spheres - the dance of Thamë.

Human society is thus a Saving Body. It makes us part of the Golden Chain leading from Dea through the highest Angels to the humblest creature of the earth. It gives us our place in the Structure of Being.

To be in thamë is normative in every sense. To be out of thamë is an unnatural aberration, looked on with horror.

This is the natural Aristasian outlook, but of course it is predicated on the idea that the human society into which one is born is itself in thamë. Traditional societies are naturally in thamë: but in the Tellurian West the question arose relatively early in the latter part of Kali Yuga as to the thamë of at least some societies. Thus early Christians conceived of a Church, or Ekklesia (meaning those "called out"), called out of the world. In Aristasian terms, at least to some degree, this seems to postulate Ekklesia as a society in thamë as opposed to "profane" world out of thamë. The Church's later relation to the Holy Roman Empire was seen as amending this.

However this may be, it is certainly clear to Aristasian thinking that West Tellurian society since the Eclipse is very profoundly out of thamë, and in some cases it is considered that is precisely the Eclipse that necessitated and legitimised

the extension of an Aristasian thamë to Telluria.

So we have to consider the idea that many, or perhaps most, West Tellurians are "by default" out of thamë, or at best in a very limited and vestigial thamë provided by the fading remnants of a late-rajasic society itself only doubtfully thamelic.

So, from the perspective of Aristasia-in-Telluria, a maid enters into a state of thamë essentially by becoming a part of the Golden Chain: that is a part of Aristasian society, in obedience to her menamatrini - her "little mothers" or superior links in the Golden Chain leading back to the Mayamatri - the Great Mother, or Dea.

Currently the primary mechanism for this would seem to be entry into Sai Thamë College which immediately places one in statu pupillari and thus within the Golden Chain.

Prior to this, one should begin to act as if one were in thamë, paying respect and courtesy-obedience to one's elders-in-thamë. Once one is accepted on the preliminary course leading to College entry, one is already in a midway state, since one's appointed Instructress and any other teachers and helpers on this course will be one's courtesy mistresses-in-thamë.

See Also

Thamë

Sai Thamë

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